I: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

291 293 [153] kongai, ngurwáyo, etc. Ñiji nook Il-Dáiyany Il-tolíguenik kumok ta-'l-kunno kenye,nelimi ata, nolúbo 'M-Dáiyany el-dunni, nelúbo; kake nebuk Ol-Gunno 'l-tolíguenik ewo el-tolíguni elolúi.

Il-kunnos.

443 396 Meiyúo 'l-Masaae piláis elúdúgo 'ewanta en 'l-oiboni, kake en-gíno en-'l-kunno, ena nieje eelúdúgo 'a-ereta, nelongúgo 'l-kulíkae piláis.

•325 Ore 'a-dikítis nelúdúgiakore 'l-kunno ta-'l-kíkwat ena e-wuk, e el-kiríolot, e el-gurunot, e en-gumi. Ore 'a-dikítis nelúdúgi naa 'l-tóki, en 'a-dureta, en 'a-dílae, en 'a-nalalelúgani, en 'a-ereta, en 'a-gulye-tikítis.

[439] Ore 'ungkongo naanta ta-'l-Aoiomio elayúgani, arukí elúdúg e-aingui le-'l-keju le-Metepato.

326 564 Metii en-giokitoi nenanta 'l-kunno, kake nebo-kiokitoi naata 'l-kunno kumok, ntji inna-kiokitoi 'l-Kipuytoi.

Meiyuo il-kulikae-Masaae 'a-doiye en-'l-kunno, ana tje pewo sickness and fire. It is said that Mbatian often struck people with his club, and waited until they were almost to die, when he gave them medicine and cured them. Lenana, however, is a gentle man and does not kill people in this manner.

The smiths[1].

All Masai do not know how to make spears and swords; this is the work of the smiths. It is they who make the weapons, and the others purchase from them.

The smiths use in the forge a stone, a hammer, pincers, and bellows, and they make needles, bracelets, axes, anklets, weapons, and other things.

The iron which they work with they purchase from the Swahili, or they smelt the ore which they find in the bed of the Metepato river.

Every clan has its smiths; but there is one clan, the Kipuytoi, to which most men of this class belong.

The other Masai do not marry the daughters of the smiths, for it

564 191 [1] The Kwavo and Dorobo seem to hold much the same position among the Masai as the Tumalods (smiths) and Ramis (hunters) among the Somali. No free Somali enters a smithy, or shakes hands with a smith; none take a wife from this stock, or gives his daughter to a member of it. The Tumalods are spread over the whole of Somaliland as the Kwavo over Masailand, and no instance is known of them giving up the trade. Still more debased and poorer are the Ramis, who, like the Dorobo, live by hunting game. Cp. Reinel, *The History of Mankind*, vol. ii, p. 430.

/710 cont./

charcoal (ni gikon, ñ gik). The charcoal, to give the height of a man, is burned out of the wood of the tree ni mukwan (Ulmaria mukwiensis), ni kwikwanum, ni mwakwanum, and a few chips and then carried to the smithy in this smith. A stone (ni mit / ni gikdigon ; stone of forging) serves as an anvil. The hammer (ni gimirik, ni gimirik, Fig. 31 (3))

1. See p. 150.

has the shape of a pestle, the lower end of which is somewhat compressed. Working with it is pounding, not hammering. The tongs (ni gwesen, ni gwesenu, Fig. 30 (1) /see footnote 1 above/) consist of two parts that are joined by a pin mechanism. Their grip arms are long, the grasp arms short. The small working chisel (Fig. 30 (1) /see footnote 1 above/) (ni simigo, ni simigwe) has the usual shape. The bellows (ni gusik, ñ gusik) in /711/ appearance is two forms. The one very widespread in Central Africa, which consists of two conical bags made of sheepskin or goatskin (Fig. 34), is the most common. In the lower end of each bag is stuck a wooden plug, like a stopper, through which projects an iron tube 30 centimeters long. In place of the latter there is also often a wooden tube, or the both bags together a forked branch hollowed out like a tube. On the upper, wide end of the bag two sticks are moved on with small thongs so that they form the opening in a slit. The one using the bellows -- usually an old man or a woman -- grasps with each hand one of the two bags at the upper end, so that they, opened with the stretching of the bellows by spreading out the hands, let air enter. With the following pressing together of the bellows, by squeezing the sticks together, /Figs. 31-33 appear here/ one presses the air from sliding back again and drives it through the lower iron tube. Both iron tubes open into a clay tube (ni mwoñi, ni mwoñi) lying in the fire. The two bags of the bellows are manipulated in such a way that with the stretching of one the other one is squeezed together at the same time. The other type (Fig. 33) consists of a wooden bowl -- covered with skin for durability -- upon which is tied, simigin, a leather bag that has a round hole on top. In using the bellows, one inserts here the thumb of the right hand and with it stretches the bag upward. With the compressing of the bag the hole is closed with the palm of the hand. Below at the side of the wooden bowl is found the air tube.

/[illegible]/

316 325 Where bombs deposit the ferruginous sand [illegible] [illegible] in India, that is, sand from which spears are forged, this is /[illegible]/ scraped together in small heaps, cleansed superficially by having water poured over it repeatedly, and then, packed in leather bags, conveyed to the workshop. In order to extract the iron from the sand, one sprinkles a handful of iron sand into the fire every five minutes and on top of it each time another two to three handfuls of charcoal. When, after about two hours of this procedure, the water slag is broken, one has a few little pieces of iron sponge of hen's egg size all together, which then, after being made red-hot repeatedly, can be further worked. For this the individual pieces, under sprinkling with crushed sand [illegible]

325 325 325

[illegible]

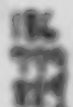
[illegible]

[illegible]

/118 cont./
the wives of the blacksmiths. Smaller ornamental objects of wire are made by the other Ideal women. The small chains of iron and copper wire are not made by the Ideal themselves, but are bought ready-made from the caravan people or the neighboring tribes.

III.

000 Character. -- National pride. -- Disrespect for foreigners. -- Denigration of foreigners. -- The Ideal in the service of the Europeans. -- Attitude of the Ideal living among his people toward the Europeans. -- The Ideal toward their kind. -- Hospitality -- Position of the women. -- How the Negro illustrates the character of the Ideal. -- Expression of emotions and other gestures. -- Strength of vision. -- Art sense. -- Color sense. -- Orientation ability. -- Song. -- Ideal of beauty of the human body.



The most outstanding trait in the character of the Ideal is their national pride which is based on the religious view that they are the chosen people of God. God created the world and all that is in it only for them. All non-Ideal are subject to the Ideal people and their property belongs to them. This explains the haughtiness and the deep disdain toward the subsistory Negroes, who are not familiar with Yig el and have no share in the good things created by him and who therefore are condemned to wrest their daily food from the soil in the sweat of work. On the other hand, God cares for the Ideal as for his children, they need not work "el dabra mbi mbi o work is not good, everything belongs to them anyway, and, since the Negroes do not give it voluntarily, the Ideal take it by force. In fact, the Negro, in the opinion of the Ideal, only has justification for existence as keeper of the livestock created by Yig el for the Ideal.

In general the Ideal designates all non-Ideal as el nya ning, el nyeh, a term that is to be translated as "subservient." /117/ The Ideal does not know friendship and loyalty toward the